Must Remain in
Transcription Room

M 2064

Monday, October 11, 1971

New York City

MR. NYLAND: So, this will be the second meeting. I do not know what your impression was of last week. I think you should ask questions about Work. I had a feeling about last week, that the level was low. I say it because we don't want to waste time. You can talk about your ordinary life anytime you like, and you don't have to do it here. I know that a group like this is a little mixed; there are newcomers, sometimes curiosity seekers - just to have a little bit of an idea perhaps, what is this Gurdjieff, what are these ideas. But you know the emphasis is still Monday Group and those who have been coming to Monday. It is really for them that we have this meeting.

Now when I say this, I know that you will become a little fearful in your own judgment about the kind of a meeting it should be, and also the kind of questions you should ask. But

it is really very simple. If you have come to Monday for some time, and you've heard more than enough about Work and there has been -- has been any number of discussions about what to do. Also the emphasis has been on the necessity of applying what you hear and what you know and what you have read. And it is in that direction that we must now talk, because maybe you need some clarification - that you do not know exactly how to apply. You should know what you should apply - what it is. And when we talk about the possible development of certain things which are now potential, and assuming that you have an interest in wanting to develop for whatever your motivations may be that at the present time, you should say: "what can I do in order to become more and more clear about Work itself and Work on myself."

And I hope now that you will have questions that, let's say, start out with that. Particularly the first question. It establishes, many times, the level of a -- of a meeting. And if you start at a low level, it does take time to bring it up to a reasonable level. And sometimes it's even impossible. So now let's - those who have come regularly to Monday and whose voices I have heard on tapes - let them speak up. And let the others who have come to Monday and did not ask particular questions, but were interested, let them make an attempt. The level of the meeting will be determined by your questions. If the level is low, my answers will be low, because there is no use talking about something that is higher when you yourself don't indicate that you wish for something that is higher. (If) it is low by the ground, it stays low by the ground. I have no objection, if

that is actually your state. Because all I have to do is to say 'it's enough, we don't meet any more.' It's quite easy for me not to come, and I have no particular interest unless there is interest in ~~the~~ a group.

Now let me try it again now and see how far we get. Go ahead, ask. Yah.

Richard Cohen: Yeah. I've been thinking, what you said this weekend and something you talked about in the past, about if there is Work and there is aliveness, there'll always be questions generated about Work, and it makes me wonder if - because in my own Work, I feel that I've been, recently, quite clear about it - if that wouldn't indicate that maybe there is something wrong in the way I've been going about it, because after all I'm still quite unconscious.

MR. NYLAND: What do you imply by that?

Richard: Well, I'm--

MR. NYLAND: You know, when it is a question of knowledge of oneself, and if I want to study myself to find out what I really am, without in the beginning placing any particular value on it, I would almost say that the world of my manifestations is practically unlimited. And therefore I believe that the questions will continue, because the more and more you dig into yourself and try to find out what you are, the more you will uncover that you either doesn't know -- don't know about and never have seen or perhaps even never have wanted to see. So I don't understand the limitation.

Richard: Well, in regard to -- um - I have many questions about what I am and what I could be, and the whole -- my Work is about trying to solve the questions of my life, in a way. But in

terms of Work itself and the application of Work, I feel for myself that I keep applying it and I keep doing it according to what I hear explained and it never seems that I really have - if any slight doubt or something comes up, it's usually answered on the next tape, or at a meeting or the next talk, and I'm wondering if there isn't -- if that, if the fact that I'm usually pretty clear is healthy. If, in terms of my trying to apply these things if, if I'm really trying to apply them, and if more wouldn't, if I wouldn't run into more, and be--come into more--

MR. NYLAND: You will know for yourself what you apply, wouldn't you?

Richard: Yah.

MR. NYLAND: If you see yourself in a variety of different conditions, does it give you more knowledge of yourself?

Richard: pause. I think so.

MR. NYLAND: Then I think, if that's the case and if the wish is really to find out more and more, and as you say yourself, that it is to some extent a way of life that you try to uncover, or that it could become for you a certain guideline that you want to live in accordance with it, then I think that it is almost unlimited to find out many things for yourself which can be useful.

The question always is, if one applies any kind of a knowledge, how deep does it go? Sometimes, if it is a mental question and one says, "yes, I know about myself," do I forget that this kind of a knowlege is attached to impartiality? If I find out for myself that I have certain motivations or certain traits in my character, do I ever come to the conclusion that I

really wouldn't like to have them? And I feel that the way I am in my personality, that there are certain things which really are in the way of, let's say it in a strange way, of going to Heaven.

If the question of my life is linked up with the possibility of dying, do I accumulate enough knowledge so that I can die in peace? This is really something that I want for myself as I am living my life now. And if I become quite aware of what I am, am I satisfied with the conditions in which I happen to live, or the way I view conditions in which I happen to live? What becomes gradually the quintessence of an attempt?

Richard: What, for me, becomes the final --

MR. NYLAND: Yes, what is finally the determining factor?

Richard: For why I make the attempt, or what the--

MR. NYLAND: No. Of yourself. How deep does your present knowledge of yourself goes--go, by means of applying it in order to change your personality into what we call 'individuality' or perhaps even 'individual'? How close are you now to an aim of becoming a self-conscious man?

Richard: Every day I -- I have to, I'm always find--finding myself every day being at one point or another caught on the surface and be--coming to the realization that I need to go deeper than that and then trying to go deeper than that, but it's everyday that same thing comes up, I'm--

MR. NYLAND: Supposing you go deeper. Where do you stop? Or, do you ever stop?

Richard: Where does the depth of where I go stop?

MR. NYLAND: Yah, what is the end of an application?

Richard: Well, in terms -- I suppose it's my aim that it doesn't, , that it wouldn't stop at--at all, that it would be going as deep as--as I could make it go, that deep. I think the application stops; well, when I try to apply it, I find that in order for me to get deep I have to make repeated attempts, that my attempts that are sometimes of a shorter nature where I can, where I have a few, a short space of time to make an attempt - and then have to do something else, don't get very far and that it's better when I have a longer space to try to keep making them 'til I can reach a point in me that is as deep as I can find.

MR. NYLAND: Good, but do you think that the next week you could go deeper?

Richard: I hope..!

MR. NYLAND: Do you make attempts of that kind?

Richard: I -- each attempt is to try to go as deep as I can and when, when I feel that I--I don't always get, for instance today I -- there were a number of times I attempted and I didn't ever reach the point that I feel is the deepest I can go in relation to what I was reaching a few days ago. And when I reach that, it's almost as if I feel I've done everything that I possible know how to do and it's like I felt that time that I almost wanted to flick the switch and make the light go on, that's--

MR. NYLAND: Yah, I understand. You would like to come to the end.

Richard: But, ah, it's a--

MR. NYLAND: But I don't think you will get there. For one reason: If I discover of myself what I am, I see certain characteristics which are in the way of myself when I wish to grow. The most important characteristic is my attachment to life as I know

it. So if I could call that an obstacle, any attempt that I make and as deep as it may go at any one time, always has to be followed by a certain weighing of the value of that what I have discovered as a manifestation. And particularly when the manifestation, being physical, comes from a feeling or from a mental function, I start to discriminate between what I continue to believe belongs to Earth and what I think should belong to a different level of being. I'm far from finished, even if I continue to accumulate knowledge.

Richard: I -- I want to see if I'm not sure if I do, but I want to see if I do. You said something about discovering a manifestation? --

MR. NYLAND: I said when one Works, one looks at one's manifestations in a certain way. And when I Work in the right way, that what is my 'looking at' the manifestation becomes an absolute fact of existence of myself about which I have no further doubt. When I come to that conclusion and I see the manifestation being a result of a tendency or a characteristic of myself, I start to judge if that kind of characteristic that I have as a personality belongs to an ideal that I set up for myself which I call a Harmonious Man, or a Conscious Man and a Conscientious Man.

So there is a period of pondering that has to follow the accumulation of facts. When I do away with the question of doubting the facts by saying that they are absolute for me, I still have to judge if the facts which I now possess, as it were, and which are the true manifestations of myself, if they belong to a man who wishes to grow up.

Richard: um. Part of my problem in relation to that is if, in terms of facts about myself, I think, if we mean that in the sense of something gathered from a moment of awakeness, I have almost none. I had that experience once, and in thinking about it, it's hard to, for me, to determine what was beyond just that naked existence, what more I could take from it than that without having my ordinary mind embellish it and add things to it that may not have been true then. It did seem though to indicate that all the rest of my existence was upside down in relation to the way that that moment was. And it's almost a question of--

MR. NYLAND: If it is true what you say, isn't that a good conclusion to continue?

Richard: It's what makes me ~~what~~ want to continue, to return to that.

MR. NYLAND: Then what is the question really? If you have a wish to continue, then you should continue. If you wish to look for results, and are a little impatient, the answer is, don't be impatient, because it's ~~the wrong~~ a long road to go. And particularly when one accumulates facts which ought to be absolute and they are not as yet absolute enough, you can say that either you have not applied it long enough or that what is the creation of the 'I' is not sufficient even to become mature.

I think that this kind of Work has a certain period that you ~~would~~ CAN call 'infancy'. It has to grow gradually, and the accumulation of facts, also it is one by one, maybe every day, maybe one a week. But gradually, by the continuation of working on oneself, one accumulates more and more knowledge, ~~when then~~ which then have to be put to the test, as it were. They have to be put in

relation to that what I wish to become. And I cannot do that with my mind when they are accumulated there. I have to see it in the application even of such facts, to see if that what I am and I believe in as a characteristic of myself is actually so. And when now I use that kind of a knowledge in future manifestations which I want to perform, then I have to have a judgement: is the manifestation correct for a man who wants to grow up?

Richard: So, but for now I'm--it seems to me, for me to try that is looking at it from the--it's looking at it from an unconscious point of view which always gives me the problem of how much I can trust--

MR. NYLAND: Yes. You cannot. You're quite right. That is what you are trying to find out: what can you trust. And the only answer would be by the continuation of a method which will give me truth.

Richard: In the mean--in the meantime, in regard to what you said about what stands in my way in terms of attachment to my life, how do I know from this point of view what to stand on in terms of going about--

MR. NYLAND: You won't know, I think, until you get there.

Richard: So when I come up against those kind of questions, how should I try to place --

MR. NYLAND: You only place them in relation to yourself, of whatever your present knowledge is of yourself. And it is also questionable that even what you call, at the present time, so-called truthful or absolute facts are in reality truthful. So that later

on, in further experiences in your life, you may even start to question what you at the present time would call an objective or an absolute fact.

But that is the way life is made up. I continue to accumulate more and more data about myself which gradually I would like to believe in, that they are final for me as facts. And I say, I start with a very simple way of the acceptance of ~~the~~ a fact of my existence as it is in order to eliminate any kind of a partiality or any kind of associative form. But I first have to see that my aim must be to get certain facts as life existing within my form that then, in recognizing this life, that I can be free from my life and the form in which it happens to be on earth. And for that, I have to introduce an entirely different set of thoughts. Because it is really not a mental question anymore. ~~I~~ It's a question of my being. Now that is made up of my mind and my feeling both. And before I get to the recognition of the unity between the mind and my feeling, I have to go a long way to straighten out the dispute that there is now between the two. And if I continue to accumulate more and more facts about myself which I believe are more and more truthful, I form within myself a foundation on which I can stand. And if it is not strong enough as yet to manifest into the world which is unconscious as a more or less conscious person, or a person who tries to become conscious, then I say I still have a long way to go. It doesn't mean that I will stop; it only means that I cannot be impatient.

When I said you're attached to your life, it simply means that you cannot give it up. To some extent, Work means that I am

willing to give up my outer life of manifestations in order to find my inner life. And if I don't discover my inner life, there's no chance of the growth of inner life, because my outer life is finished. I can add a little more experiences here and there, and I can add a few more facts of knowledge in my mind, and I can acquire also some more dexterity. But all of that belongs to my personality in an unconscious state and definitely will die with me when I die. I'm looking for a life that is eternal, which is free from my form. And that's why I say, as long as I remain attached to that what I am as a personality, I will have a terrible time, at the time that I actually have to give my so-called life up, to continue to live.

You don't see life, as yet, in perspective. You don't ~~und~~ understand that life is eternal in reality. You're still limited to yourself and no one can be blamed for that. But it is exactly that particular problem that one has to face. If one talks about freedom, one talks in the first place about freedom of the form of the manifestation of my life. So if I'm free from that, Life could exist as a recognition, by myself, so that I belong to that Life. But I still have the difficulty of understanding that life in me is still an absolute eternal form of Life, because I'm so used to consider my life as dependent on my form, my body.

Richard: In terms of--

MR. NYLAND: Don't let's go too far on it, now, because I don't want to go through an entire discussion. I'm talking language now which you do not understand. You try, I know. But you have no concept of it. I've mentioned a few things that are really abracadabra. And you must continue. When you are serious, you

will find out gradually what you really wish. At the present time you're not clear about ~~it~~ that. You want to Work, which is right. But the real wish is not there, because when certain facts (be)come to your notice, and they are, as I say, absolute, you don't even know what to do with them. It would be a very good thing if you ~~would~~ try to describe for yourself what would it be to be conscious. What would actually be a Conscious Man, and I hope also Conscientious. What are the concepts that are really meant by using the word 'consciousness' or 'objectivity'. You talk about objectivity, and you realize that, yourself, with a subjective mind. It's mostly ~~(a)~~ your mind. The mind is only good to give you some light. What is needed is a force, and that can only come from your heart. ~~Will we leave it at that~~.

Will we leave it at that? It's not that I want to cut it off. All I suggest is 'hurry up until you catch me'. All right? Good.

Yah, what? (pause)

If you don't ask questions, we go home. Yah.

Ed Kossoy: Ed Kossoy. How does one let go of the attachment? How does it happen? Is it just time?

MR. NYLAND: It doesn't happen.

Ed: It doesn't happen?

MR. NYLAND: No. It only can become aware; that is, I become aware of an attachment when I introduce a non-attachment. I can only become aware of my subjectivity by the introduction of an objectivity. I can only become free by trying to become free from what I am at the present time.

Ed: You mean the manifestations.

MR. NYLAND: ~~A~~ manifestation or anything else. The total personality has to be looked at in an objective sense. You see, I Work and I accumulate data, and all the rest, which we simply call 'facts.' I do it many times by starting out with a wish which is unconscious. But I do it as well as I can within my unconscious limits. And then I try to create something which is objective, and not knowing anything about what is really objectivity, I try to imagine something that would function as if it could already be free from me. So that then I say (~~that~~) this little 'I', I endowed with certain properties of being able to look at me or to become Aware of me without having any attachment to me.' And you see what that means; because if the little 'I' is so small, and it makes all kind of attempts, it is still such an infant. And when I try with my unconscious mind to create little 'I' and then say it ought to function, it starts to function in a very wobbly kind of a way. It's like a child trying to walk and it can't walk yet. And unless in this little 'I' a certain period of its own growth, which may take a very long time, because when I start with so-called 'observing myself', the results of such observations, which I hope will be objective, many times are mixed with a great deal of thought and unconsciousness. It is simply because I don't understand first the word 'observing'. Then I say it has to be an observation pure and simple. It means, of course, that this kind of an observation has to be so free from anything that I now know, in the sense of my mental functioning, or in the sense of my feeling, that I do not want either a knowledge that I now possess even of myself and a feeling which I have about myself to intrude into this

particular process of observation. So even when I say an observation has to be impartial and it should be instantaneous - simultaneous - even if I say it, it does not mean that I can do it. And the results in the very beginning when 'I', so-called, starts to exist, or even not as yet existing but in imagination functioning, the results then are so completely colored by my unconscious interpretations: there is still feeling with it, there is still association, associations of my life with it. There is no freedom. There is recognition of something existing, but I cannot separate that what even I so-called observe with a little 'I' from that which is the form in which this life happens to be expressed. So one must make allowances for the possibility of the growth of little 'I' until finally it may be more mature. It's exactly the same as a young child growing up. It may have wishes to be a grown up man, but it cannot be.

And there is a certain time length; the time length of the constancy of the application and the constant repetition of the same kind of a formula and trying to re-create little 'I' time after time, because if it is not fed it disappears. And I put this little 'I' in a surrounding of unconscious states. I'm constantly being affected by my unconscious forms of behavior in any kind of a form; that is, physical as well as feeling as well as mind. It's completely surrounded by what we call an enemy country. And it is, in its infancy, ~~(it) has~~ as just a couple of cells, and trying to function, and I do not even know what to feed it. When I try to feed it I try to give it ordinary thought. And my wish is colored by my feeling. And I cannot say, to my little mind, 'I don't care about you,' because I do.

I've created it. But I cannot understand that this little 'I' should exist for me as something into which objective value - value could be poured. And that, I hope, can come if I am sufficiently, let's call it open to such a possibility. And it requires on the part of myself an attitude almost I've called it like prayer, wishing that that what could come from a higher level could enter into this little 'I' I create, in order to give it life. And my life is not sufficient for it. In the first place, I cannot separate it - it is bound to my form. So even if I have a wish, I cannot put life in the little 'I'. And I become dependent on that what I would like to become, and in a prayerful attitude I hope that that what is then prayer to wish to fill this little 'I' with a certain kind of what I call life energy; and it comes from a higher level. And then it might become objective in this world.

So the attachment will stay with me for quite some time, because the little 'I' is the only thing, if I call it a thing, the only entity which could be really detached; which could, when it has grown up, could actually be hundred percent impartial. If it could grow even more than that, and the other - other attribute of it being simultaneous, being in existance at the moment when everything happens, and meaning by that, that if it could actually perceive that kind of a state in which I am as a human being and accepting it without a wish for describing it and without bringing up all kind of memories that belong to me and are in my mind at the present time. Such a long time will have to go before I can have even that kind of an experience. And

I know that, pragmatically I know, not only how difficult it is, but also that even if I have at a certain time the possibility of an experience which I call that kind of a flash of insight, which at a certain time gives me definitely something of myself that I then see as objectively for that one moment, it does not last, because the surroundings are not conducive enough and my attempts are not consistant enough. And the quality of the food that I want to give is not as yet pure enough.

So you see, the question of attachment will only be solved much later in; that is, more and more in totality. But I start--

Ed: That seems -- I'm sorry for interrupting.

MR. NYLAND: You understand. Not yet. Go ahead.

Ed: It seems that attachment, or I mean, I -- I'm not using the right word, seems to under cut my wish.

MR. NYLAND: Of course it does. Of course it does. So you start with the things where your attachment is very small. That's the reason for starting in simplicity about Work. I do not try to observe either thoughts or feelings because I would go haywire immediately. My attachemtn would be much too great; I never could cut it, as it were. But if I become observant of ordinary forms of the physical body about which I may not have any particular desire of liking or disliking, I can walk and my walking can leav e me cold - I then am detached. If there is a habit which is already with myself without my knowledge, because that is the habit, ~~it is~~ that knowledge does not play a part anymore, then it would be possible if that habit would be brought to light to me, that my mind would not have to function in any associative form. And I would be detached from my mental functions. But there are

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... there is a recognition on the part of 'I' of you existing; there is a recognition on the part of you that something exists which is ...

very few things that I actually could become detached (from). I believe it sometimes when I say 'it leaves me cold', but many times, in ordinary life, I mean by that I have no interest. With Work, it is just the opposite. I keep on having interest in what I actually perceive. But I want to have purity of perception. So I must acknowledge the existence of myself, but I will not have anything attached to the description of that existence.

Ed: That existence you're talking about is little 'I', is that right?

MR. NYLAND: No.

Ed: You mean my--

MR. NYLAND: Little 'I' is the instrument--

Ed: that observes--

MR. NYLAND: --which perceives, and then observes, let's say, my leg. I don't want to call it a leg. I don't want to describe it. I want to say this little 'I' is functioning in relation to a part of myself which is my body. The emphasis of that process is on the existence of 'I', using the existence of my body to help to become awake, to help the little 'I' to become awake.

Ed: When you talk about having an objective observation of something -- I seem to be putting all my energy into having little 'I' there, and so I -- I mean, I understand, I think, what it means that just the existence, no definition, but -- I mean -- and so there's not even any definition that this goes from here to there. But I'm almost not even -- no, that's not true.

MR. NYLAND: I'm glad you say it. It's right, it isn't true. You do much more with it. When actually the fact of your existence comes to the realization of 'I' that you exist, there is a recognition on the part of you that something exists which is

impartial to you.

Ed: It's so rare. I mean I -- it doesn't, it seems to have to be an awfully deep inside-- That's right.

MR. NYLAND: Most likely, yes. It is seldom in the beginning. But the fact that it can exist means that it is possible.

Ed: I believe it's possible, I'm sure of it.

MR. NYLAND: And then when one believes in the possibility, one has the strength to continue.

Did you hear that thing run, Bill?

Bill Hennigar: Yes.

MR. NYLAND: But are we already--? Are you sure?

Bill: Positive.

MR. NYLAND: Huh?

Bill: Positive.

MR. NYLAND: ~~All right~~. OK (Turning of cassette.) That almost makes me think that we are timeless. But I'm sure we are not as yet.

Francisco _____: Mr. Nyland?

MR. NYLAND: Yes.

Francisco: Francisco.

MR. NYLAND: Yes.

Francisco: Yesterday, Mr. Nyland, I had come out of the shower, and I was--I took--I was putting something on me when at that moment I realized that--

MR. NYLAND: You did what, Francisco?

Francisco: I was, like, powdering my shoulders.

MR. NYLAND: Powdering--

Francisco: Yes. As I reached for the box of powder, I (felt) (thought) of Work and I said to myself that there was an opportunity there to Work. Then, when I'd begun to do it, I just

wished that something could observe the movement of my arm doing it.

MR. NYLAND: Why?

Francisco: Well, I wanted to have something else--

MR. NYLAND: No. You said you had a wish or a feeling for Work.

Francisco: Yes, I had a feeling for Work.

MR. NYLAND: Why didn't you Work then?

Fracnsico: I'd begun to Work, but my thoughts were interfering with...

MR. NYLAND: No, no, no. Then you didn't Work, which is probably the same as what you're saying.

Francisco: Yes. Then--

MR. NYLAND: Why did you have thoughts?

Francisco: I consider Work a lot and I always try to find the opportunity of doing it.

MR. NYLAND: Go ahead. Do it; don't wait.

Francisco: Well, in the process of doing this--

MR. NYLAND: No.

Francisco: I begun again. I mean I switched my arm--

MR. NYLAND: Fracnsico, we had the same kind of an argument some time ago, didn't we? There is always a time that you let elapse before you start Work. And in the meantime, you spoil it.

Francisco: Yes.

MR. NYLAND. When you have the thought or the feeling of Work, start right away. There's no better moment than the present. And of course as soon as you have a thought about it, you have to start all over again. Can you say at that time, "Now, now, now, now." Can you?

Francisco: I try many things.

MR. NYLAND: No, no. Give me an answer for what I said. I know you try many things. But you try it always a little too late. It's a habit of yours. Will you try now what I said?

Francisco: Yes.

MR. NYLAND Next week you can tell. All right?

Francisco: All right.

MR. NYLAND: Good.

No silences.

Lee Worley: Mr. Nyland.

MR. NYLAND: Yes, who is it?

Lee: Lee Worley.

MR. NYLAND: Yah. You wrote me a letter, didn't you?

Lee: Yes.

MR. NYLAND: Yes, I remember.

Lee: Um. My question, I feel like my questions are the same as everybody else's. But since I've had in my mind the idea that a Work attempt which is successful would give me facts about myself, I feel that either I don't understand that, or that my Work attempts are never successful.

MR. NYLAND: What would you call a fact about yourself?

Lee: I don't know.

MR. NYLAND: Don't you think it is simple?

Lee: All the facts to me mean something that are in my mind.

MR. NYLAND: Oh, really.

Lee: Yah.

MR. NYLAND: When you put yourself on a scale, isn't it a fact that you weigh so many pounds?

Lee: Yah.

MR. NYLAND: It's not in your mind.

Lee: Is it a fact of myself that I, when I make a Work attempt, I observe myself trying to please the imaginary little 'I'?

MR. NYLAND: No, it's a fact that when you pinch yourself, that it pains you.

Lee: Excuse me?

MR. NYLAND: When you pinch, pinch yourself, ~~then~~ that it pains you. That is a fact of your existence. It's a fact of your existence when you speak and you hear your voice. It's a fact of your existence of the body when it walks ~~when~~ and you see it. There are facts in ordinary life galore. Every day we receive facts by means of any of the five sense organs. Those are really facts of my outer life. Maybe you object to the word 'fact'. Why don't you tell yourself, "In fact, I exist." Will that make sense?

Lee: Yes. Except, if I was making a Work attempt--

MR. NYLAND: No. We don't talk about it now. We straighten out first ~~the~~ that concept of a fact. You agree?

Lee: Yah.

MR. NYLAND: Good, Your mind says you exist. Right?

Lee: Yes.

MR. NYLAND: Your mind says 'I walk'. You can describe it. You can say, "My mind tells me the existence of my body which walks."

Lee: Yeah--

MR. NYLAND: You see, now the question is, when this body is walking, or when you have certain thoughts or feelings which make it walk, that that what you now notice of yourself as a walking body, you

may have a certain judgement about it. Or a form of classifying it. Or that what you perhaps like or not like, or an association with it, or a name for it. This all comes of course to ordinary life, in a description of oneself. And when you make it a little easier for yourself and say, "I have done this and that," it becomes--becomes much closer to what takes place in your mind when you consider yourself as a person who has done certain things.

The question is, when I see characteristics of myself as I perform them, there must be a motivation why I do it in that way. And sometimes I like what I have done and sometimes I don't. Sometimes when someone else tells me that I have done something wrong, I will not believe the person because I will rationalize and explain to the person that it was not wrong, but really right. Many times I have ideas about myself which today I consider right. And tomorrow I consider them wrong. Many times I explain to myself why I don't do things for certain reasons, when I know well enough that it is not the real reason. All these kind of descriptions about myself are facts.

Now when we talk in Work about the wish to accumulate facts which are irrefutable, we mean by that that whatever is the knowledge of myself is objective enough to approach absoluteness. You understand that?

Lee: Well, sort of.

MR. NYLAND: No. Will I start over again?

Lee: No, no, no.

MR. NYLAND: Facts accumulate about yourself are part of your life. If I want my life to be understood by myself, and if I wish to use my life as it is now for the continuation in the

form of something else that could continue to live after my physical body would die, I have to have a foundation on which I would build, as it were, a new something as a form for such a continuation of Life. You understand that?

Lee: Yes, yes.

MR. NYLAND. When my motivation is that for that reason I have to understand myself as I really am, because if I have a knowledge now, and I start to build on that knowledge, and ~~then~~ ten years from now it shows that it wasn't real knowledge, I would have ~~build~~ built not on a foundation of rock, but one of sand.

Lee: Yes.

MR. NYLAND: Right. So if I want now an absolute something in order to be able to continue with my life, let[illegible] 15 say hereafter, I would like to prepare during this lifetime for that eventuality. This is the reason why I want to make doubly sure and triply sure that the facts I accumulate about myself are reliable enough so that they won't fall away when I start building on them.

I imagine the possibility for a man when he wants to grow up, that he would like to create something else - also, we call it a body - in which then his life as it is now in his physical body could continue to live, which body that I would like to make should not be subject to the laws of destruction which prevail on the earth. Can you see that as a concept?

Lee: Yes.

MR. NYLAND: Partly religious, partly even ethical - and partly quite logical. So that my aim for my life in the accumulation of data which I want to consider absolute, as absolute as I can consider them, or as I can have a realization of that absoluteness, that then on that kind of a foundation I could build

another something that I call a building or a living quarters for my life, in time to be finished when my physical body will die. And the time that I now live on this earth, I want to utilize for that purpose because I do not know if I actually will have the opportunity that when I do die that immediately there will be something in which I can continue to live. It is one of the reasons why a person might wish to Work. There are many other reasons, or course, but this is a quite a fundamental one. And it illustrates, really, why I want to have facts that I call absolute so that I can rely upon them.

Now the facts that I have accumulated in my life about myself are not reliable enough. Can you agree with that?

Lee: They change too often.

MR. NYLAND: Yes, they change and are not dependable. I'm not even dependable on the words I use. I am not dependable on the promises I make. I am not dependable in making statements which sometimes can be interpreted as a little lie. I am not dependable to be able to behave in such a way that I'm never hypocritical. I am not dependable enough in the manifestations of myself that I can say I can control the different states in which I am, or if they happen to appear, that I can do away with them at will. All such of limitations belong to a man as he is on earth; and we describe that in a very general way by saying that he is unconscious, and that he is unable to be, to do certain things in an unconscious state which he really ought to be able to do. And for that reason, one says one wishes to become Conscious. You understand now why the facts that I accumulate have to be purified?

Lee: Yes.

MR. NYLAND: Then they become dependable for me as something on which I can build; something much more useful or in any event more permanent than my physical body. And in the process of doing this, when I do it during my lifetime, I know that I start to uncover certain things in my life at the present time which are obstacles for my self, preventing me from building something more pure than I am myself. And for that reason one says that that what is needed for oneself now to see what is useful for the future, I should now purge myself of that what is useless or only of use on Earth. When one says that one cannot take it with one, it simply means that for the time being on earth, it has to be used, but I cannot count on it when I want to go over into a different state of being. You might say that that what I wish to accumulate for the future should become a light for me at the present time. And in order to understand my present time, I have to learn the knowledge of my past. You see what I mean?

Lee: I think so.

MR. NYLAND: Think about it, Lee. Don't be afraid of using the word 'fact'.

Dan Roth: Mr. Nyland.

MR. NYLAND: Yah.

Dan: Dan Roth. For the past couple of weeks in the attempts that I've made, I have a very strong feeling of rootlessness that somehow the attempts don't sink in anywhere, and it troubles me.

MR. NYLAND: What is ruthless? About that?

Dan: I don't understand.

MR. NYLAND: I don't think it's the right word. It could be

'thoughtless'. The fact that you worry about it means you have feeling. When you're ruthless, usually you don't have much feeling.

Dan: I'm not sure -- I said 'root-less'.

MR. NYLAND: Oh, rootless. Ah. I (was using?) ruthless. Okay. You mean they have no depth?

Dan: It - it - it feels that way. And I - and it bothers me, because a while ago, maybe three or four months ago, I felt - I didn't experience this feeling of- of - of lack of depth.

MR. NYLAND: I think two or three months ago you were living more superficially. You were quite satisfied by having certain things enter a little bit and then simply let them go. When one becomes interested in Work there is a deepening of oneself in the essential direction. And although it is unexplored territory in many cases, nevertheless one becomes aware of the existence of it, so that then when one receives certain impressions or that what are thoughts and feeling, you then start to distinguish between what is really superficial and what could become much deeper. For that reason, there is no root, because you are not used to live essentially.

Try to live that way if you can. If you express yourself and you discover that it is rather superficial and many times I say even a little thoughtless because it just happens and you say certain things without knowing that you said it, or you're sorry that you have said it. Try to deepen at such a time that what is the expression. It may be an expression with voice, maybe an expression with the way you carry yourself, the way you look with your eyes, the way you are as a posture - whatever it may be, try to deepen it at that time. If you say something like'goodmorhing',

and it is just casual, of course it is superficial. But if you come at that time to the realization that it was superfidal, do it again, and say, "Good morning." When you have a feeling that you want to express, try to let it come from inside out, not as a reflection of that what has 'hit you', you might say, and it becomes a reaction on the surface. You must understand, at the present time, the differences between superficiality and depth. You do?

Dan: Yes, I do. That's what's bothering me.

MR. NYLAND: Right. Yes, it's right. That is why you have to till the soil of your essentiality. You have to prepare that what is essential so that it could receive the roots. At the present time it is much like clay. It is not tilled enough, it is not used. You have to - how will I say, like ordinary soil, when you use your hands in order to pulverize it, you cannot always do it with a shovel, and you want some very lovely good soil. You even use a seive for it so that the flower can grow better. It is that kind of a preparation of one's essence. One has to become familiar with essential qualities, and you have to have no fear of utilizing it. Usually when there is not enough root and it cannot form, it is because you are closed. Open yourself essentially. You need not have too much fear, because it will not have to affect your private life.

Can you use your voice in different ways?

Dan: I've tried on occasion, and I've found it very difficult.

MR. NYLAND: Yes, because you're not familiar with it. Could you try to continue?

Dan: Using my voice different--

MR. NYLAND: Yes.

Dan: Yes.

MR. NYLAND: Certain expressions, high, or low, or modulate them. Sometimes the change of the speed of your voice, the way you want your voice to be regulated by you as the amount of air that you will allow to flow though it. The emphasis of certain words. The necessity at times to enunciate so clearly that anybody can understand it. Try to notice habits in the use of your voice. If you read aloud to someone, do you cut off the sentences at the end, and it goes down? Can you make it go up? Can you stop before you read the next sentence? When you wish to talk to someone, can you look at them? There are many ways by which you can exercise your voice, and what applies to your voice applies to practically every form of behavior. In your walk, you can have springy feet. You can walk slow. You can walk ~~intensely~~ intently. You can stamp. You can be expressive in your walk. In your posture, you can take on any number of different positions of your body to indicate sometimes your feeling, sometimes to wish to create an impression on someone. But this time, again and again, you wish to do ~~this~~ that.

You see, all these things have nothing to do with Work. Don't misunderstand me. It is not a question of a task that you do that and then acquire a certain dexterity, so that then you may be able to wake up. You won't, because in doing a task of this kind, you will be so involved in doing it that there is no energy left for any waking up. But if I can control that what I

am doing and there is something in my mind that is that controlling factor, then I have a chance to regulate the energies of my mind or mental functions. When I become sufficiently familiar with that kind of a process, I will know that a certain quantity of energy can be used in the ment--in the head for that purpose. And then, having divided energy to flow in that direction, I learn how to divide energy. And in dividing energy, I then can say (~~that~~) "another part of my energy I now wish to flow to that what I call the possibility of an Objective Faculty."

So it can be linked up, but it is not primarily connected. You understand that?

Dan: Yes.

MR. NYLAND: Okay, go ahead. Change your voice as much as you can. That's your weak point.

Dan: Thank you.

MR. NYLAND: All right.

Manouch _____: Mr. Nyland.

MR. NYLAND: Yes.

Manouch: Manouch.

MR. NYLAND: Who is it?

Manouch: ~~I'm~~ I am Manouch.

MR. NYLAND: Yes, Manouch.

Manouch: I was walking this morning and I had effort as much as I could. After few minutes walking, my effort came ~~[illegible]~~ down.

MR. NYLAND: What came last?

Manouch: Effort. My effort.

MR. NYLAND: Your effort. Yah.

Manouch: And then something in me became aware of the existence

of all my body which was walking. And then I (flew inside there -) I - I again felt in the thought - and I was continuing walk to get to the back work without any effort. Again same things happen. Again something in me became aware, I am walking. I want to see if, is that possible, if the little 'I' comes from the result of attempts, of Work attempts, where one if makes enough Work attempts, after while can happen without any effort?

MR. NYLAND: No, Manouch. It cannot happen. If I want to create something that is objective, I have to have something that is objective. If I make an attempt, and in that is not impartiality, it will never lead to impartiality. When I watch and I see myself, or I make, even, that kind of an effort to stop still, or realize that I am walking - if I do not realize it together with being impartial to that, it will never reach an objective value.

The reason I say 'no' is simply that too many of such efforts would have to be necessary to become really objective. And one never will do it. It only happens when one in ordinary life continues to exist and in a long lifetime has many experiences that gradually that what becomes the experience is so familiar to one that one is detached from it. One says that in maturity of life's experiences, a person can become objective. But the lifetime that is needed for it is very long. And many times of course people don't even reach it. The reasons why, in olden times, the people happened to live longer, is they could afford it, as it were, they were not destroyed so soon. But they did come, at certain ages to maturity. And in that sense they became free.

If I keep on saying 'oh, God, oh God, oh God,' I will not get to God. I have to be saying 'oh God' in a surrounding of no God existing, realizing that that what I wish has to be made up of my total wish for God. Then He will come. When it says in the Bible that I wish this and that and so forth and my prayer, and ended up 'Not my will, but Thine,' I eliminate everything of myself. Then God's Will can come. But as long as it is a little bit mixed, it will never reach purity. Do you understand that?

Manouch: Yes.

MR. NYLAND: You see, there is a certain form of essence - we call it 'quintessence' - five times distilled. In that kind of a process, the quality is heightened, but the quantity diminishes. And it is unfortunate that before it can become the reality, there is no more quantity, although there could be quality. And that is why one stops at five. If I could go to five thousand, I would reach purity. The meaning of losing oneself in order to find oneself is based on exactly the same principle. And you know yourself, in meditation, how extremely difficult it is to concentrate constantly on the idea of God. All right?

Manouch: Yes.

Chris Konz: Mr. Nyland?

MR. NYLAND: Yah.

Chris: Chris Konz.

MR. NYLANND: Yes.

Chris: When I do movements in which there is a conscious effort to make an attempt to Work, I find anxiety resulting from my awareness that I am to return to the group, and I sense a psychological

dependency which I fear constitutes a--a--a gradual accumulation in unconscious states which will prevent me from losing myself, even though perhaps it will allow me to bring the thought to an end.

MR. NYLAND: Why do you think you have fear?

Chris: Many reasons having to do with matters of my--my past. If you like, I can state them.

MR. NYLAND: No, it's not necessary as long as you know them. What is needed, Chris, is for you to acquire more belief in yourself.

Chris: But 'self' doesn't exist--

MR. NYLAND: Yes. You have to make it.

Chris: Excuse me?

MR. NYLAND: You have to make it. When one talks about solidity within oneself, it's the accumulation of facts which are truthful. At the present time, looking at your past and whatever may have happened, never have been, in that sense, absolute. And they are unreliable. And for you yourself, you cannot trust them. And you keep on thinking about them. And because of that uncertainty, you have fear. And when you have fear, you don't want to expose yourself to a group. If one is convinced of that what is reality for oneself without any question anymore, one does not care who is there. If I wish to be, and my being is based on the realization of myself existing as I am, I don't need any kind of criticism, and I'm not afraid of saying it in the presence of others even if they don't understand it. I think last week I said: If I am drowning, I don't ask the person who saves me for his name.

Chris: Thank you. I don't know what to say, so I'll--

MR. NYLAND: You will, you will get rid of that anxiety, Chris. You will get rid of it easier if you can build up your real feeling. It's not a question of over excessive mental functioning, it's a question of having a feeling which is not sufficiently up to par.

Chris: Up to what?

MR. NYLAND: Up to par. Extend your feeling - what I said a little while ago - in an essential direction. It will change your mind. All right?

Chris: Thank you.

MR. NYLAND: What else?

Pat Williams: Mr. Nyland?

MR. NYLAND: Yah.

Pat: My name's Pat Williams. In attempts to Work on myself by moving my hand and trying to be aware of something observing me moving my hand, and I do this a number of times every day, I find myself moving my hand before I even have the thought of trying to Work on myself. And so it seems to me that the, that particular way of attempting to Work on myself is become mechanical.

MR. NYLAND: The solution is very simple, isn't it? Because if it's now already a habit which you call mechanical, that you move your hand, then I think you could try to become aware when you stop moving it. I think one has to become more inventive. As soon as you notice that certain things which used to help you are of no use anymore, do the opposite. If I have a habit to say I will want to wake up every time I put my right foot down,

after a little while it become monotonous and I don't do it and I shift to my left foot. You see, all of this is with the assumption that I want to Work. If there is an obstacle, I will try to get around it. If I have an aim, I almost would say, no obstacle is too great. If I cannot move a mountain, I go to the mountain. But if there is a sincere desire on my part that I want to reach that kind of an aim that I set out for myself, there have to be many obstacles, and probably there will be, but none of them, as far as I know now, is going to be in my way. I still may run up against a wall. And then we will say, for the time being it's too much for me. And maybe I find a detour. Or maybe I find a way to go through the wall.

You see, what is needed for Work is this kind of a desire, unquenching. Constant. A wish which I know must be fulfilled. And the constancy of that kind of a wish is of course based on a realization of what I am and that what I am, I don't like. Or what I am now, and having questions, I want to answer the questions. If I have a problem, and it is in my way of reaching consciousness, I have to solve the problem. It depends entirely on how much energy I want to send in that direction for my further development. And if I am satisfied halfway, I will stop. Try to understand that every time you stop making an attempt, you fall asleep.

Pat.: Thank you.

MR. NYLAND: We go to the bitter end, Bill. Yah, other questions?

Irving Bernstein: Mr. Nyland?

MR. NYLAND: Yes.

Irving: Irving Bernstein.

MR. NYLAND: Yes.

Irving: Something is still troubling me about the concept of absolute facts. I think I'm over-complicating it. Is it that we want to be aware of a manifestation and accept it as an absolute fact of our existence? Is it a manifestation which represents a characteristic or a tendency of my personality which I can't conceive as absolute because I hope for that eventually to change?

MR. NYLAND: Yah. You may, you may wish to change it, and I think, when the question of absoluteness comes in, you have come to the conclusion that as yet you haven't changed it, and it seems as if it is your nature. I think the question of what is really absolute is not so easily defined. If we use the word 'absolute' in science or if we use it in religion, it always comes from something that is outside of us which seemingly does not exist. But I approach it, in giving a certain description of it. In religion, I simply assume it by certain words which I use, as 'Omnipresent' and so forth, which indicate a certain idea of infinity. In science, I try to approach it by making certain statements which could become axiomatic while during the period that I'm interested in science and the development of such statements, I must consider a working hypothesis. Now when I continue to accumulate facts for myself as I am, and I become scientific about that, it means that at any one time, everywhere and always, such a fact remains the same fact as I have now experienced it. In that way I try to get around it in saying

that it is absolute without indicating that perhaps tomorrow morning it is not absolute. But when I want to consider it for myself as something either that can be useful, I will do as much as I can at the present time to establish that as absoluteness.

And for a long time I will continue to hope for the best. That even as a working hypothesis, it could become axiomatic. But before I have the assurance that it is axiomatic, I probably, when I reach that, I will not be interested anymore in the axiomatic quon--in the axiomatic concept. By that I mean that temporarily I use that what exists on earth in order to step one step higher towards the level of, call it the planets or a Kesdjanian body. As long as it serves me to reach the next step, when I've reached the next step, I have no further use for the lower step.

It's the same with my life. When I wish to develop, I try to understand my karma the way it is now presented to me and to the best of my knowledge I try to eat it or to act in accor--dance with it, hoping in this lifetime I need not ...

TAPE RUNS OFF

Transcribed: Anne Hanson
Rough: Lenore
1st proof - Penny
2nd proof - Andrea